THE CARDINALATE.

Description of the Office and Its Honors—Anecdote About the Red Hat.

In view of the pope's selection of Archbishop Gibbons, of Baltimore, as a member of the college of cardinals, the following facts about the cardinalate will be found interesting: The college of cardinals is the senate and sovereign council of the pope in the government and administration of the Catholic church in Rome and throughout the world, and is composed of a number of distinguished ecclesiastics. The office and dignity of a member of this body is termed the cardinalate. A cardinal can not, unless invested with the episcopal character, perform any act that depends for its validity upon such a character, nor can he lawfully invade the jurisdiction of a bishop; but apart from this his rank in the church is always, everywhere and under all circumstances, superior to that of any bishop, archbishop, metropolitan, primate, or patriarch.

Although all cardinals are equal among themselves in the principal things, yet in many points of costume, privilege, local office, and rank there are distinctions or differences established by law or custom, the most important of which follow from the division of the cardinals into three grades—namely, of bishops, priests, and deacons. The membership of the sacred college is limited to the maximum of seventy. The number is seldom complete. In olden times cardinals were strictly obliged to reside near the pope. The greatest act that a cardinal can perform is to take part in the papal election. When a cardinal is living a long distance from Rome the election has been known to occur before he had time to reach the city.

The color of a cardinal's dress is red, unless he belongs to a religious order, in which case he retains that of his habit, but uses the same shape of dress as the others. The red hat and the beretta or red cap are the most widely known distinctions of the order. A good anecdote is told in connection with the red cap. Pope Gregory XVI. was a great admirer of a certain abbot in Rome, whose habit was white, and rumor ran that he would certainly be made a cardinal. Some time before the next consistory the pope, with a considerable retinue, went to visit the monastery of the learned monk. When trays of delicious pyramidal iced creams were brought in as refreshment the pope deliberately took one of the white ones and handed it to the abbot, and then took a red one for himself. No one, of course, began eating until Gregory had tasted first, and while all eyes were on him he took the top off his own iced cream and put it on the abbot's, saying, with a smile, as he looked around him: "How well, gentlemen, the red caps the white." The abbot was so elated at the subtle suggestion that he bought a cardinal's outfit at once. When the news of the abbot's precipitancy reached the pope he was so displeased that he scratched the abbot's name from the list.

One of the ornaments of a cardinal is a gold ring set with a sapphire, and engraved on the metal surface of the inside with the arms of the pope who has created him. The pope himself places it upon the cardinal's finger. The actual value of this ring is only $25, but for many centuries the newly-elected cardinal has been expected to give a large sum of money for some pious purpose. For a long time the sum was larger than at present, and was paid in gold, but in consideration of the general distress in the early part of this century the amount was reduced to about $750. The last cardinal who gave the full sum before the reduction was Della Somalgia, in 1705.

The Roman ceremonial shows the singular importance of the cardinalate by the disposition ordered to be made of its members after death. It is prescribed that when life has departed a veil shall be thrown over the face, and that the body, dressed in chasuble, if bishop or priest, shall lie in state. The hat used in his creation must be deposited at his feet, and after his funeral be suspended over his tomb. His body must be laid in a cypress-wood coffin in the presence of a notary and his official family, a member of which lays at his feet a little case containing a scroll of parchment, on which has been written a brief account of the more important events of his life. Then the first coffin is inclosed in another of lead, and the two together in a third one of some kind of hard wood, each coffin having been sealed with the seals of the dead cardinal and of the living notary. Before the occupation of Rome by the Italian government the obsequies were very solemn and impressive. The body was borne by night with funeral pomp of carriages and torches and long array of chanting friars to the church of requiem, where it remained until the day appointed for the mass, at which cardinals and the pope were present, the latter giving the final absolution.—*Baltimore Sun.*

TEVFICK PASHA'S JOKE.

The Turkish Minister Tells About Plural Wives and Their Influence on Prayer.

Tevfik Pasha, Turkish minister at Washington, is not a turbaned Turk, but all the same a Mohammedan from way back, says *The New York Mail and Express*. He is short in stature, somewhat stooped from age, has a retreating forehead, blue eyes, and gray whiskers. A reporter had a pleasant chat with him yesterday and managed to tract a little Oriental joke, the third one he has related since he became a diplomate.

"The war between Turkey and Greece?" he queried, in response to a question. "I don't know anything about it, only what I see in the papers. I have no idea what Greece wants, and, as I haven't even any private advices on the subject, I must ask to be excused from discussing the outlook.

"I suppose you know all about the harem. For it seems the duty of every European who travels in Turkey to write about the harem, and ignore the real progress of the country. Half of these writers, though, don't know what a harem means. It may mean madame so and so, or mesdames so and so, and that is all."

"Is it not a place where a husband keeps his wives?"

"A husband keeps his wife or wives in his house, as a rule, or in separate establishments. The Mohammedan religion permits only four wives, and these under certain conditions, regulated by the Khoranic laws. If the first wife objects the husband can not bring a second wife under the same roof; indeed, he can not marry another at all unless he is simply able to keep a separate establishment. The law gives the wife the right to have her husband dragged before the courts if he violates that rule, and he is dealt with accordingly. Plural wives are not universal among the Turks. I haven't a single friend in Constantinople, and I have a good many, who has more than one wife. I am told that in Asiatic Turkey the custom of plural wives among the peasantry is very common. The first wife, who works in the field with her husband, urges him to marry a second, a third, and frequently a fourth wife, in order to have more assistance in tilling the farm. These women, too, are great company for each other, and help to lighten the common daily burdens.

"It is the belief among the Mohammedans that if early prayers are said forty mornings in succession at the mosque, before any one else arrives, the one so doing shall have good luck and prosperity. There was a poor man in Constantinople who was the picture of bad luck and improvidence. He concluded to attempt the mascot feat. Every morning early he repaired to the great mosque of St. Sophia and invariably found some one ahead of him, thus breaking the charm. One morning, as usual, he discovered the earlier devotee, and, as he proved to be the same one all the time, he thus spoke: 'My friend, I am poor, and need good luck. For many mornings I have come hither to pray, each time earlier than before. Give me a chance, tell me how you get here earlier than I every day.' To which the early devotee replied: 'I have two wives. When I awake in the morning one brings me my slippers, the other my ablution bowl, and by these wives attending my wants together I am enabled to be off earlier for prayers than if I had only one wife.' The poor man resolved to profit by the advice. He got him another wife, and in a few days discovered the real secret of the early devotee—viz: the war between the two women made very early morning prayers at the mosque a blessing."

FAMOUS ENGLISH CARRIAGES.

Those Used on State Occasions by Queen Victoria and the Lord Mayor of London--How They Are Built.

During the reigns of Anne and of the first two Georges most persons of rank and wealth had carriages. State carriages of great men of the Georgian time are well illustrated by that of Lord Darnley, now at South Kensington. The framework is admirably carved, and the top covered with leather, and with guilt coronets at the angles. The panels are gaily painted, and the hinges and other metal work are modeled in bronze. The reader will remember carriages like it in etchings and pictures of Hogarth. Sedan-chairs carried by two men have been in use down to recent times. Persons of rank went to drawing-rooms and court receptions with a string of sedan-chairs, accompanied by footmen, each containing one of the ladies of the family. Such a procession has been described to the present writer by an eye-witness as nothing uncommon eighty years ago. The tops of sedan-chairs are hinged—are, in fact, lids which shut down over the front and sides, and keep them together when closed. There are specimens from other countries now in the Kensington museum' for they were in use all over Europe.

There are, besides the speaker's coach already noticed, two other state carriages in London, both built in the last century, those of the lord mayor and her majesty the queen. The former was built in the reign of George II. It was first used during the mayorality of 1757. The framework is carved in bold acanthus work, after the pattern of the Italian acanthus carving on looking-glass frames, etc., of the day. The upper panels are of plate-glass. The royal state coach is of later date—more fanciful in structure. The bed of it is composed of four tritons, who support the body on massive cables of carved oak. The driver's box is planted on the two front figures, and he has a carved scallop shell for a footboard. The body is composed of eight palm trees, with trophies on the four angles. A crown surmounts the center, upheld by three boys, representing the three kingdoms, and holding the sword of state and other insignia. The panels are of beveled Vauxhall plate-glass. The painting represents groups of allegorical figures—Britannia, victory, abundance, and the virtues. It is drawn by eight horses, but it has not been used since the death of the prince consort. Is was designed by Sir W. Chambers, and the decorations were superintended by Pigalle, a sculptor, and by Capitsoldi and Vouers, decorators settled in London. Joseph Wilton superintended the painting; the carving is by Nicholas Collett; the chasing by Coit; the builder was Butler. The harness is of morocco, with silver-gilt mounts, made by Ringstead. It measures twenty-four feet by eight feet three inches; the pole is twelve feet long.

Whatever may have been the skill of the coach-makers of Hungary, France, Italy, and other continential countries during the reign of Louis the Magnificent and his contemporaries, it seems indisputable that from the reign of George III. London builders have held the palm in structures of this kind. They were the first to make carriages—good carriages—of lighter and more convenient shape. Englishmen bred the best horses, and had a passion for traveling fast. The state carriage of the Irish chancellor is, though large, light in comparison with the older carriages we have described. A chariot made for George III. differs from those old-fashined chariots which have not wholly gone out of use, with C springs and sword cases. The sides are flatter, and the fore and hind parts of the bed are connected by two perches instead of one. During the last century good English carriages were bought by foreigners who wanted the best thing of the kind that was then to be had. There is one in the Hotel de Cluny. Lord McCartney took English carriages as presents to the emperor of China when he made his embassy to that potentate. They were found by our allies, the French, when they looted the summer palace of the reigning emperor during the Chinese war, some few years ago. They were covered with dust, and it was believed that they had never been put into use.—*Magazine of Art.*

LAFAGAN'S LOGIC.

A man with no enemies is a man with a "busted" harp.

Hope is the symbol of success, and despair that of defeat.

Where money alone is king, manhood is at its lowest ebb.

Honesty is acquired, has no pedigree, and hence is not inherited.

Cunning is the chief hobby straddled by the legs of small intellects.

We all have theories as to the end of man, but who has proven them?

I know of nothing so scarce as veracity, and nothing so plenty as good liars.

It is not good policy to know more than the balance of humanity, even if you do.

Life is long enough for man to accomplish his end if he will go to work and quit scheming.

Satan hasn't much faith in talk, and many mistake his cunning in this respect for wisdom.

God made man, but not the fools. They are the result of humanity's own private aspirations.

The most successful are not those alone who hunt for it, but those who know when tney have actually found it.

Knowing the strength of truth the Bible compilers were contented to write in simple words and of few syllables.

Let me know what a man thinks of his family, and I can most generally pick out the virtues that will fit him to a T.

Young man, theory is all right enough, but less theorizing and more work will roll up the cash on the right side of the ledger.

Young friends, do a great deal of thinking, but use caution in speech. Then you will always talk well and at the right time.

When the devil can show me one good thing he has done for humanity I'll begin to have some hopes of him, but not till then.

When man passes that point in life where he is no account in the world because he can do it no good, he invariably curses it.

Happiness is a simple study. To enjoy yourself if you get a chance and to "grin and bear it" if you do not, is the whole business.

It seems hardly safe to be strictly honest nowadays. The chances are too great, and the danger is that both virtue as well as vice will skin you.

If money is all a young man can see in the future, he might just as well play the idiot as anything else, and insist upon his wages when due, too.

To write when as full of ideas as a gun loaded to the muzzle is big fun, but when dry as a contribution box and compelled to grind to order it is like cutting eye-teeth.

The printing press is an acknowledged civilizer, and with it the man who can spread the most truth in the smallest space is autocrat of the world and cock of the harem.

I preach harmony occasionally, and believe in it, too, when convenient, but just so long as a man can find any one who differs with him he will not quarrel with himself; and just so long as the world wags people will never think alike. Neither you nor I would learn or advance if ideas were all one-sided. —*Chicago Ledger.*

A Failure in Stirring.

There are lots of people who mix their religion with business, but forget to stir it up well. The business invariably rises to the top as a result.—*Woburn (Miss.) Advertiser.*

A marble mantel has a warmer appearance from being decorated by a lambrequin or scarf. If the former, the valance should not fall more than twelve or sixteen inches, and a wooden shelf should be covered with the same material. Silk, velvet, velveteen, or felt are all effective. The narrow tassel fringe forms a good finish, and in embroidery, applique work of velvet, or velveteen, or felt, a rich appearance. For this the conventional designs are the best.

A physician who hails from the prohibition state of Georgia says that the heart of a turtle will continue to beat until it gets dry.